

"Missions Is A Man's Job." "Quit You Like Men."

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, APRIL 24, 1913.

NEW SERIES, VOL. XV, NO. 17

## *Last Appeals From The Mission Boards*

### TELEGRAM

*From the Foreign Mission  
Board*

Richmond, Va., April 21, 1913.

The Baptist Record,

Jackson, Miss.

Mississippi to April twenty-first has given \$16,665. The convention asked her to raise \$42,000 this year. The State has given nobly in the past, giving over \$41,500 last year. We are looking for good returns from her this year. Let everyone do his best.

R. J. Willingham,  
Corresponding Secretary.

### TELEGRAM

*From the Home Mission  
Board*

Atlanta, Ga., April 21, 1913.

The Baptist Record,

Jackson, Miss.

Total Home Mission receipts to date, \$147,977. Received from Mississippi to date, \$8,272, of her apportionment of \$31,000. Will Mississippi Baptists raise \$22,728 in the next nine days? Let everybody help and pray—and give.

B. D. Gray,  
Corresponding Secretary.

DO YOUR PART



## CONTRIBUTED ARTICLES

### WHY THEY CANNOT UNITE.

Remember that we are looking at points of honest difference between the Methodists and the Baptists, which points forbid honest people who are members of either of these churches uniting with the other without first an honest change of belief. A man, who is a secure member, does not profess to the world what he privately believes, if his private belief differs from the doctrines held by his church, but the belief of the church he joined. Men who join the Methodist church are looked upon as believing the doctrines held and taught by the Methodists, and the same with Baptists and all others. Consequently a man acts the hypocrite if he joins a church whose doctrines he does not believe and goes on acting as though he does believe them. By so doing he sanctions as scriptural what he believes to be unscriptural.

That is a serious fact, and it absolutely forbids honest people joining a church whose doctrines they do not believe. Thousands of good people have ignorantly done that, but should they look at it intelligently for a short time they would change as soon as possible, for honesty cannot sanction hypocrisy. Until we all come "to see eye to eye," doctrinally and honestly, different denominations will be a necessity. Better far to honestly differ than to hypocritically profess union when there is no union, or to privately sanction by silence, doctrines which we know are not according to the Word of God. This we do if we unite with a church whose doctrines we do not believe. I write this because the curse of God is upon the hypocrite.

Good people need to look facts squarely in the face. Paul and Barnabas parted company because they could not agree, and it is written, "Can two walk together except they be agreed?" If they do they have to avoid all mention of points about which they differ, and such a walk, speaking religiously, must be contemptible to God. How much worse, then, for one to publicly profess to believe what the other believes, when he does not, just to walk together? From such contemptible weakness and hypocrisy may God deliver us. But that is what joining a church means when you do not believe the doctrines held by that church; and that is what a church federation would mean. But to another point—

The next points of difference between Baptists and Methodists which forbid an exchange from church to church without honest change of belief, are concerning the Lord's Supper.

First, Methodists hold that the supper "is a sacrament of our redemption by Christ's death," inasmuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of

the blood of Christ. \* \* \* The body of Christ is given, taken and eaten, in the supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the supper, is faith."—Discipline, pages 21, 22.

Now, Baptists hold, in direct opposition to this, (1) that the supper is not "a sacrament" at all, but an ordinance. (2) That the bread which we break is not a "partaking of the body of Christ" at all, but the partaking of bread and wine only, in commemoration of the body of Christ. Who is now absent from us in body. The Baptist articles of faith say, "The Lord's Supper is a provision of bread and wine, as symbols of Christ's body and blood partaken of by the members of the church, in commemoration of the suffering and death of their Lord; showing their faith and participation in the merits of His sacrifice, and their hope of eternal life through His resurrection from the dead." New Church Directory, page 558.

Baptists do not believe that we in any sense take and eat the Lord's body, "in the supper," nor do they believe that Christ is in any sense "given" to His people, in the supper, but rather that He is, being absent from them in body, commemorated by them; and that the commemorative act shows His death and will show it until He comes again.

You can see the vast difference between the two churches on this point. To join the Methodist church, a Baptist has to sanction the doctrine of partaking of Christ, in the supper, as set forth above—a thing no Baptist believes—and for a Methodist to join the Baptists he has to, at least in silent sanction, repudiate that doctrine. How, then, can honest men and women change from one of these churches to the other without a real change of doctrinal belief? Also if one partakes of the supper with a church he silently sanctions what that church believes about it—this whether he believes it himself or not.

A second point of difference between Methodists and Baptists on this doctrine is concerning what partaking of the supper is "a sign of." Methodists say that it is "a sign of the love that Christians ought to have among themselves one to another."—Dis. page 21. Baptists hold that no such "sign" is even mentioned in the Bible. Paul teaches in I Cor., tenth chapter, that it represents our communion or fellowship with Christ; also that eating a celebration with others sanctions what they hold about it; but there is nothing said about it being "a sign of Christian love." It was given solely to commemorate and show Christ's death, according to the Scriptures.

Another difference between the two churches on this point is concerning the kind of an ordinance it is. Methodists hold that the table when spread is the Lord's table and that, therefore, all Christians

should be invited to partake of it on their own responsibility; while Baptists hold that the ordinance is strictly a church ordinance to be celebrated by the members of a given church, as such. As John Bunyan says, in "Differences About Baptism No Bar to Communion," complete works, page 846; speaking of the Lord's Supper, "This being a duty incumbent on the church as such, and on every member of that body as such, they are obliged in that case more closely to deal with the members than in that wherein they are not so concerned, and with which as such they have nothing to do."

This is a clear statement of what Paul taught in I Corinthians 5:12-13. That is, that the supper is under the control of each church of Christ and that the church celebrating the ordinance has right to look after only its own members.

This is one of the most unpleasant points of difference between Methodists and Baptists, but there is no need for confusion if it could just be realized that the real difference is about what kind of an ordinance the supper is. If Baptists believed that the rite is one to be taken at one's own will and on one's own responsibility, regardless of church membership, as open communionists all hold, then, they, too, would be open communionists. But, instead of believing that, they honestly believe, from their understanding of the Word of God, that the ordinance is strictly a church ordinance, to be partaken of by a church as an organized body, or members thereof, to commemorate the broken body and spilt blood of Christ. Therefore they cannot be open communionists. It is not a question of Christian love for others, for all true Baptists have that for all true Christians without thought of church. It is simply a question of what the ordinance is, how Christ commanded its celebration; and of strict loyalty to what they understand His Word to require. Real difference in doctrine requires the difference in practice, for to go against what we understand the Scriptures teach is to put our opinion above the Word of God also to sanction doctrine which we hold is not according to the Word of God. With these doctrinal differences in the way, no honest Methodist can join the Baptists nor honest Baptist the Methodists without a real change of belief. Some may unthinkingly do so, but not honestly and intelligently.

E. L. Wesson.

The I. C. railroad company will sell tickets to St. Louis on account of the Southern Baptist Convention, good from May 9th, at reduced rates. The fare from Jackson for round trip is \$18.70. The cost of a berth in a sleeper from Memphis to St. Louis is \$2.00 for lower, and \$1.60 for upper. The party will leave Jackson Tuesday afternoon and reach St. Louis Wednesday morning of the fourteenth. If you wish to secure a reservation send the money to Mr. Walter Byrne, D. P. A., of the I. C. railroad, Jackson, Miss., or to The Baptist Record, and it will be looked after.

### MARRYING AN UNBELIEVER.

(At a ministers' conference a prominent member asked advice on the following query: Should a Christian minister perform a marriage ceremony for a Christian member of the minister's church, marrying a Jew who is not a Christian? A committee was appointed to bring in a report at the next meeting.)

Your committee to whom you referred the query of Dr. —, asks to submit the following: Should ministers of the Gospel solemnize the rights of matrimony for Christians marrying Jews? Perhaps it could be stated: Should ministers unite in holy matrimony believers with unbelievers? Or it might be stated in this form: Should Christians marry infidels? Or should believers be united in holy matrimony to unbelievers? Letting the responsibility rest on both the Christian minister and the Christian contracting the marriage obligation.

The text in II Cor. vi. 14, "Be ye not unequally yoked together with unbelievers," does not primarily and alone refer to matrimony, but it most assuredly includes it. The text includes and prohibits all alliances with ungodly men or women. No alliance so sacred and so holy, and so divine as marriage. And no union affects a Christian life as to holiness of character, and practical church work, as the "unity of the faith" in the Edenic bonds. So far as is known to your committee, no commentary denies that the text includes matrimony. The 20th Century N. T. renders the text: "Do not ally yourselves with those who reject the faith." Here Paul asks six questions as arguments, "For what partnership can there be between righteousness and lawlessness? Or what is there in common between light and darkness? What harmony is there between Christ and Belial? Or how can those who accept the faith have any share with those who reject it? What agreement has a temple of God with idols? For what are we but a temple of the ever-living God?"

Says Conybear and Howson: "Cease to yoke yourselves unequally in ill-matched intercourse with unbelievers." If it is wrong to marry out of the family of God it is wrong for a minister to help parties to do wrong. Under the old dispensation the Jews were the peculiar people of God. They were strictly forbidden to marry out of their own people. Moses married a Midianite. It came near costing the great leader his natural life; the woman was nearly deprived of her husband; and an innocent child barely escaped disfranchisement. Circumstances did not justify Moses to disobey God. Affiances with heathen women ruined the wisest man of earth. "King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, Hittites." Of these nations God had said: "Ye shall not go in unto them, neither shall they come in unto you; for surely they will turn away your hearts after their gods." Solomon had 700 wives and 300 concubines, and his wives turned his heart. It was not the polygamy so much as it was the

strange religions that subverted the hearts of his people. One of the most dangerous weapons of perverted faith is through matrimony. Through this channel Baptists lose much more than they gain. If Solomon won one heathen to Judaism by his intermarriages we have no account of it. The more carnal a religion is the greater is the danger. In intermarriages, as a rule, the Baptists have all to lose but nothing to gain.

As a nation, the Jews are an educated, carnal race, impregnated with precept and example. Marriage presupposes offspring. With a Christian mother and a Jewish father, both conscientious and zealous, what will be the verdict of the children? The mother says "Jesus Christ is my Lord and my God;" the father with a bitter oath says, "He was an impostor." Can the Christian woman marry an infidel? If she is determined to do so let the Christian minister decline to aid or abet. Let Jews, Arabians, Chinamen and Indians marry their own, and Christians marry the servants of God through our Lord Jesus Christ. When the sons of God married the daughters of men, Jehovah sent the flood. When Solomon amalgamated with idolaters, Israel went under. The Midianite woman brought her husband to face God and death in the inn. If we preserve pure Christianity we must preserve pure matrimony. No Christian should marry an infidel. Neither should a Christian minister aid or abet any one to do evil. Let the wicked marry the wicked.

From the Jews' standpoint, Christians worship a mere man—Jesus—hence they are idolaters and Jews were positively forbidden to marry Gentiles. They claim allegiance to the Old Testament as given to Jews only; therefore, the Jew who marries a Gentile, from their standpoint, has forsaken the commandments of God. Then how can he be faithful to his wife when he is treacherous to God? Is it probable that a woman who has an infidel husband can acceptably serve Him Who died for her on the cross, and how can she raise her children in the fear of our Lord and Savior when He is pronouncing Him an impostor? How can her minister aid her in the unreasonable marriage? The marriage should not be barred because he is a Jew, but because he is an infidel. A Christian should not marry an infidel of any class. The union should be in congeniality. Two cannot walk together except they are agreed. The minister is an ambassador for Christ. (II Cor. 5:20). The ambassador cannot exceed the will of his Lord. It seems to be the consensus of the writers of both the Old and the New Testaments that God's children should marry in the family of God. The ambassadors of the present day should fall in line with the ambassadors of former days. The ambassador would do well to ask himself the question: Were the King Himself present would He authorize me to unite this Christian to that infidel Jew in holy matrimony? It seems that the spirit of the New Testament would say, no! All will admit that it is best to be on the safe side. The safe side is, "Be ye not unequally yoked together with unbelievers." We will never

represent our Lord Jesus Christ by joining a Christian to an infidel. The cardinal point in a minister's life is to ever keep in mind the fact that: "I represent Jesus Christ." This acted upon by all we would have no fallen preachers.

God never joins dissimilar things. Solomon married Pharaoh's daughter. It was contrary to God's will. There was no necessity for Moses to yoke himself to a Midianite woman. From Aescop to Moses dissimilar things should not be joined. It is much more so with lifetime partnership. It is incongruous for a white person to marry a negro, Chinaman, or an Indian. As to the civil law, that is no question. Nature revolts at the same. If God has drawn the race line, we should not aid and abet miscegenation. If dissimilar bodies should not be joined, how much should children of God, and the children of the devil. None of us would solemnize the rites of matrimony for a negro man and a white woman. Is the contrast any greater than the "sons of God and the daughters of men?"

In Christian marriage there is more than civil action. The duties pertain to spiritual life. Marriage presupposes the purpose of God. No one is better prepared to advise and direct the members of our churches in these matters of duties to God, and the pleasures of the Christian life than the ministers of our Lord Jesus Christ.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

### Unhappy Homes.

There are multitudes of such homes in our land. Many a residence which, according to outside appearances, seems to have in it a most desirable home, is far from being such. A fine residence does not necessarily mean a fine home. The home-life of very many rich people is exceedingly unhappy. There is no true congeniality between the husband and wife. Their tastes are widely different. Their habits are largely unlike each other's. There is also a wide contrast between the temperaments of husband and wife. Where such a state of things exists whether the persons be rich or poor, there is apt to be a good deal of unhappiness. An eminent Southern preacher, in a sermon on married life, says: "I do not believe that it contributes to happiness for an uncontroverted man to be lashed up in marriage with a consecrated Christian woman. I do not think that it contributes to happiness for a

(Continued on Page 7)



# The Baptist Record

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## EDITORIAL.

### Who's Who in this Fight

It makes a vast difference as to the realm  
or sphere you are talking about when you  
ask, who's who? You need to discover  
what's what before it's worth while to in-  
quire, who's who? There are some kinds  
of bugs that are the biggest one is to have  
a bad pre-conception. The same may be said  
of birds or beasts or people. The bigger  
they are the worse they be and the more to  
be shunned.

Jesus said it was better, to be rich toward  
God than to be rich in this world. He said  
that which is exalted among men is an  
abomination in the sight of God. But there  
is a pre-conception in service, a way to posi-  
tion on the honor roll of the Kingdom. The  
one who renders the most service, the man  
who does most with what he has for the  
furtherance of the Gospel, who sacrifices  
most and endures most that the Kingdom  
of God may come will be first in the King-  
dom. The way is open to anybody; the op-  
portunity belongs to everybody on equal  
terms. Right now the privilege is ours. If  
we are looking for great opportunities, for  
times of crisis, when great issues are to be  
settled and great purposes achieved and  
place secured among those who are forever  
and truly great, the time is here. It is  
plain that things cannot remain as they are.  
The world is changing front religiously, is  
being readjusted in its attitude toward the  
true God and it will be done in our genera-  
tion. These are world changes that have  
never come to any other generation and may  
never be possible again. Half the world  
that is heathen today will have a new align-  
ment before another generation. In times  
like this there's that at another time would  
be insignificant and unimportant assume

## THE BAPTIST RECORD.

Thursday, April 24, 1913.

a new meaning and unknown power. A  
force that counts for nothing in overturning  
a house, when it sits squarely on its founda-  
tion may be responsible for its overthrow  
if applied when the house is tilted on edge.  
A lighted match that would fall harmless in  
a pile of bricks would blow up a city if  
dropped in a powder magazine. A careless  
word spoken when everybody is in good  
humor may provoke a smile, but spoken  
when men's feelings are at high tension may  
bring on war.

There was never a time when a little help  
counted for so much in bringing in the  
Kingdom of God. The force that could not  
start work going can greatly hasten it now  
that the world is turning from the false re-  
ligions of the past. At a time like this it  
becomes a matter of the gravest consequence  
whether our boards shall go to the conven-  
tion unhampered by a debt. The dollar  
or dime that you can give acquires a new  
importance in the spread of the Gospel. The  
future policy of our mission boards, the  
courage and faith needed to accomplish the  
task will depend on the little amounts that  
come from many sources and the larger  
amounts that come from the few. Have  
you helped? Have you done your best?  
He who said, "I know thy works and toil  
and patience needs every soul to stand in  
his place now." Are you counted among  
the helpers? Is your name on the list of  
the who's who in this fight? It is not too  
late even at this hour to turn the tide of  
battle and send the message of victory  
around the world. Be sure your name is  
on the list of those that help and be sure  
that the contribution is worthy the cause.  
There was never a time when a dollar was  
worth more in the extension of the King-  
dom.

### Hypothesis and Hypostasis

Don't shy at these words. They are not  
as bad as they look. You will find them  
both in the dictionary—the big dictionary.  
They are good words. If you shouldn't  
find them in the Sunday School books, you  
will find them in the school books. People  
who write books on mathematics and the  
sciences make a free use of the one (hy-  
pothesis, and those who are writing books  
on theology employ the other (hypostasis).  
One is generally used about things material;  
the other about things spiritual. There  
may not be a great deal of difference be-  
tween them and yet there must be something  
that keeps them apart or we shouldn't have  
them both. A Yankee says "I guess." A  
Southerner says "I reckon." The Yankee  
said, "I guess there isn't so much differ-  
ence between our guessing and your reckon-  
ing." "No," replied the man from the  
South, "only I reckon we can reckon bet-  
ter than you can guess." The man of  
science can't get on without his hypothesis,  
and the theologian can't get on without his  
hypostasis. Maybe there isn't so much dif-  
ference between a hypothesis and a hypos-  
tasis. Only the man with a hypothesis  
will insist that it is better than the other  
man's hypothesis. It depends on where you  
are. A guess is current colloquial coin in

Maine. A reckon gets you what you want  
in Mississippi. A hypothesis answers the  
purpose of Newton or Darwin; a hypostas-  
is is necessary for Calvin or Boyce or Mul-  
lins. The one is the language of Ashdod  
or Athens. The other of Jerusalem.

A hypothesis is a supposition. Both  
words we have borrowed into English from  
different languages, and mean exactly the  
same thing—putting something under. It  
is a bridge built across the abyss of our ig-  
norance to carry us across to a place of  
safety a place where we wish to go. Often  
it is a good bridge and carries us over safe-  
ly. Sometimes it is not, but falls in and  
carries everything with it. In this case  
the hypothesis or bridge is soon forgotten,  
and the man who built it, swallowed up in  
oblivion. A successful hypothesis is one  
like that which Newton announced, the  
theory of gravitation. It explains a great  
deal and established his reputation. This  
satisfactorily explains how the universe and  
everything in it are held together and in  
place.

Another hypothesis is that there is a ma-  
terial substance called ether which makes  
possible heat and light and sound. No-  
body ever saw it or heard it. It cannot be  
detected by any of the five senses, and yet  
it is regarded now as a necessity by all  
scientists. They just said it must be. We  
can't explain things without it. It is a  
bridge that spans the great gulf of our ig-  
norance. We accept it by faith. It does ex-  
plain things, and men accept it without  
question or difficulty.

Had it occurred to you that the Bible says  
"Faith is a hypostasis of things hoped for?"  
The different versions give it as substance  
or assurance of things hoped for. The  
word is "hypostasis." It is the building a  
bridge across from what we are to what we  
ought to be, from where we are to where we  
want to go, yea, to where we have to go;  
from what we know now to what we need  
to know, must know. Will the bridge span  
the gulf? Is the spiritual real? Is the  
soul immortal? Is there a Supreme Spirit,  
God over all? Can we come in touch with  
Him? Were we made to have fellowship  
with Him? Have people ever found Him?  
We are so constructed, life is of such a  
quality, the world is so framed that we can-  
not be content without an answer to these  
questions. Our souls are of such texture  
that they cannot be satisfied without Him.  
Many have tested the Gospel theory, the Je-  
sus hypostasis and it has satisfied all their  
inquiries and longings. He fits and fills  
every requirement. He explains every-  
thing that seems a problem here or that  
makes the problem of the hereafter. He is  
not only the light of this world but of the  
next. He brought life and immortality to  
light in the Gospel. It is Christ that died  
yea rather Who rose again. He was dead,  
but is alive forevermore. He has the keys  
of death and of hades. He is the mystery  
of God, even Christ. For of Him and  
through Him, for Him and unto Him are all  
things.

Thursday, April 24, 1913.

### Samuel Knew Not The Lord.

Samuel was the child of devout parents.  
They were regular in their attendance upon  
the worship of Jehovah. He himself was  
the child of prayer; hence his name Samuel,  
asked of God. He was dedicated, even be-  
fore his birth, by his mother, to the service  
of God. He went to the tabernacle almost  
in infancy to make his home with the priest  
and was brought up amid all the aids to  
worship and with suitable instruction. He  
was a good boy, obedient and attentive to  
his duties in the tabernacle when he was as-  
sistant to Eli. But the book tells us that  
at that time he knew not the Lord. He  
was in exactly the same condition as the  
wicked sons of Eli. The same expression  
is employed with reference to them "The  
sons of Eli were sons of Belial; they knew  
not the Lord." It is difficult to realize the  
depth of depravity into which they had  
sunk. They had special opportunities for  
religious training and spiritual develop-  
ment. But they had turned their backs  
on it all. Indeed they had abused it and  
turned unto opportunities of graft and lust.  
The vice commissions in Chicago will find  
no such rottenness as was seen here about  
the tabernacle in Shiloh. But exactly the  
same words are used about them and about  
Samuel in reference to their relation to  
God: "they knew not the Lord."

Don't think your children are safe be-  
cause they have no bad habits, because they  
go to church and Sunday School. They  
may take a regular part in the singing and  
giving. They may know their lessons and  
be very familiar with the catechism. The  
parents' faith and piety and prayers avail  
them nothing if they know not the Lord.  
These things have their place and their  
value; they are a blessed inheritance, but  
they are not substitutes for personal ac-  
quaintance with God. They do not guar-  
antee the safety of the child and are not  
transferable to him. To know God and  
Jesus Christ Whom He has sent, this is life  
eternal.

There came a time in the childhood of  
Samuel when God revealed Himself to him.  
He was young, innocent, unsophisticated.  
God spoke to him and, by the counsel of the  
aged servant of God, he recognized the  
voice of Jehovah and responded to it. It  
was just as necessary for Samuel to come  
to a personal knowledge of God as of the  
wickedest sons of Belial. Conversion is a  
necessity in the most innocent and is the  
same experience as in the vilest wretch on  
earth. Children can be saved, ought to be  
saved, must be saved that they may become  
the lifelong and faithful servants of God  
even as Samuel.

Dr. W. B. Crompton, secretary of missions,  
in Alabama, writes to the Alabama Baptist  
that he will resign his office in November.  
This will complete a quarter of a century of  
glorious work in that position. His brethren  
love him and he will retire with hon-  
orable distinction and a record of faithful  
and efficient service.

THE BAPTIST RECORD.

### ANNOUNCEMENT OF THE ACCEP- TANCE OF THE PRESIDENCY OF UN- ION UNIVERSITY, JACKSON, TENN.

It gives me very great pleasure to an-  
nounce the official acceptance of the presi-  
dency of Union University by Dr. Richard  
Morehead Inlow, who will assume executive  
control of the school on the first day of May.  
The trustees of the university are enthusias-  
tic over the coming of Dr. Inlow to preside  
over the destinies of this splendid institu-  
tion.

Dr. Inlow was born at Palmyra Mo., in  
1867, entered the public schools, and after-  
wards William Jewell College, graduating  
in the class of '90. After his graduation he  
immediately went to the Seminary, gradu-  
ating in the class of '96. After leaving the  
Seminary Dr. Inlow became pastor at Har-  
risonville, Mo. From there he went to Ne-  
vada, Mo., where he did a very noble work  
at the First Baptist church of Nevada. So  
great was the development of the Sunday  
School work in connection with that church  
that Dr. J. M. Frost invited Dr. Inlow to be-  
come western secretary for Sunday School  
work he made a profound impression upon  
the states of Missouri, and what was then  
Indian territory and Oklahoma, his influ-  
ence reaching down into Louisiana and to  
Texas. He heard the call to the pastorate  
again, and accepted the important field of  
the First Baptist church at Joplin, Mo. At  
once that great church felt the thrill of his  
splendid leadership, and had the most pros-  
perous years of his life during his ministry  
there. From Joplin he went to the First  
Baptist church in Nashville, Tenn.

Two years ago we cast hungry eyes in his  
direction, and invited him to accept the  
presidency of our school but he declined.

As soon as Dr. Kimbrough resigned the  
trustees had only one man in mind as his  
successor, and after urgently laying before  
Dr. Inlow both the responsibilities and op-  
portunities of this great school, we have now  
to announce his hearty acceptance, and re-  
joice in this announcement. We are quite  
sure that the greatest days in the history  
of this institution are before it, and antici-  
pate, under the splendid leadership of Dr.  
Inlow, remarkable progress along all lines.

Herbert Whiting Virgin,  
Ch'm Executive Committee.

Bread! Bread! Shall we turn every-  
thing into bread? Jesus suffered the tempta-  
tion to turn the stones into bread. Have  
you turned your life into the business of  
making bread? Have you degraded all the  
powers of your mind and immortal spirit  
into instruments of bread making? But,  
somebody says, we've got to make a living.  
Yes, but Jesus was hungry and He refused  
to employ His power merely to satisfy ap-  
petite. Man shall not live by bread alone.  
There are better things than bread, things  
more needful and satisfying. Your Father  
knows that ye have need of these things.  
"Seek first the Kingdom of God and His  
righteousness and these things shall be added  
unto you. It is better to be a soul-win-  
ner than a bread-winner. "Follow me  
and I will make you to be fishers of men."

The church at Rockport provided for a  
part of Pastor Dilling's expense to the  
Southern Baptist Convention. His other  
churches will see to making up the rest.

If you are going to the Southern Baptist  
Convention at St. Louis and wish to engage  
berth in the sleeper from Memphis, send  
\$2.00 for upper or \$1.60 for lower, to Bap-  
tist Record, or to Mr. W. Byrne, D. P. A.,  
I. C. railroad, Jackson, Miss. Two may  
occupy one berth.

The women of Mississippi are going to  
make the best report this year in Home and  
Foreign Missions they have ever had. They  
are anxious that all reports shall come in  
now promptly that they may go to the con-  
vention with a record for which every Mis-  
sissippi Baptist will be grateful. Now is  
the time.

If you want any change made in the mail-  
ing of your paper, you must give us both  
your old and new address as we can do  
nothing without these. Some have written  
us lately about this matter, giving neither  
old nor new addresses and mailing the com-  
munications at a railway postoffice, as if  
they were afraid we might get the correct  
information.

The trip to the convention at St. Louis  
will be beyond the ability of some pastors,  
but would not be a burden to anyone if it  
were shared by the members of the church.  
The benefit will return to the church in the  
increased efficiency of the pastor. A large  
number of churches in Mississippi ought to  
be represented. If you take it up right  
now it can be put through. All that is  
needed in some cases is one to take the lead.

Pastor W. E. Parr preached the com-  
mencement sermon at Gillsburg Sunday and  
in his absence the editor preached for him  
at Columbia. There are few places where  
congregations are so good and the propor-  
tion of young people so large. Brother N.  
R. Drammond has a splendidly organized  
Sunday School where good work is done in  
every department by enthusiastic teachers.  
The new house has been described by others  
but has to be seen to be really appreciated.  
They got the most for their money and not  
only have a building imposing and pleasing  
in appearance, but well equipped for all  
their work. The church was fortunate in  
having in its own membership an architect,  
Brother J. E. Green, who furnished the plan  
and supervised the work. He has recently  
drawn plans for churches in twelve differ-  
ent states, some of which have been accept-  
ed. The people are already looking for-  
ward to the convention in November with  
seriousness and pleasure. This church has  
proven the truth of the Lord's promise,  
"Them that honor me I will honor," for  
they began their church building under  
great difficulties, but the Lord is giving  
them proportionate prosperity. The town  
is growing, the business improving and  
many are being added to the Lord.



# MISSION SECTION

## AN OPEN LETTER TO PASTORS AND OTHER LEADERS.

Dear Brethren:

When this reaches you only one Sunday will remain before the close of the books of the Foreign Mission Board. From the very best calculation we can make, it looks as if the board may fall short again this year. It is a great deal better to avoid this state of things now by concerted action than to go up to the convention with deep regret and talk about a remedy then.

Our pastors and leading brethren can save the day. With not every pastor in the convention undertake to raise an extra offering of at least ten dollars on this last Sunday in April. Get it in your Sunday School, your congregation or from some member or members of the church who are well able to give it. If for any reason the pastor cannot do it let some other leader in the church, some good man or woman, see that this extra offering is made.

Let us make it unanimous. Let none of the churches or pastors feel that it is beneath their dignity and let none of them feel that it is greater than they can undertake. Thousands of our churches can easily make this extra special contribution and thus make it certain that we will be able to send the "victory message" around the world this year—a thing that we are exceedingly desirous of doing. Brethren, for the sake of the toiling missionaries who are longing and praying for help; for the sake of the millions in darkness who are looking to us for light; and most of all, for the sake of our Lord Jesus Christ Who died for the salvation of the whole world, let us make earnest, united, final effort.

William H. Smith,  
R. J. Willingham.

Receipts for Foreign Missions from May 1, 1912 to April 15, 1913.

States	1912-13	1911-12
Virginia	\$5,000	\$45,710.58
Georgia	\$5,000	35,610.01
S. Carolina	\$2,000	31,972.29
N. Carolina	\$20,000	29,575.94
Kentucky	\$2,000	19,676.88
Missouri	\$2,600	17,135.68
Alabama	\$38,500	17,121.78
Texas	\$5,500	17,055.08
Tennessee	\$7,600	12,052.07
Mississippi	\$2,900	11,538.71
Maryland	\$8,000	10,236.16
Louisiana	\$10,500	5,786.21
Florida	\$10,000	3,372.21
Dist. Col.	\$5,000	2,847.33
Arkansas	\$11,500	1,579.79
Oklahoma	\$5,000	1,347.47
New Mexico	\$1,500	115.07
Illinois	\$1,000	12.50
Other Sources	\$9,300	4,389.50
	\$68,800	\$267,135.26
		\$277,095.67

## ONE MORE WEEK FOR HOME MISSIONS.

B. D. Gray, Corresponding Secretary.

Our books close April 30th. Up to date receipts are short of this same date last year, although our appropriations are some \$25,000 greater. This presents a serious situation, and calls for united, energetic action on the part of our people. Pastors everywhere must take hold with vigor and see to it that their churches fail not. Only a week remains, but fortunately that includes a Sunday. Let the pastors use every agency and bring them into line for a great wind up this last week of the year. The women's societies, young women's societies, B. Y. P. U.'s, and Sunday Schools, if they can be enlisted in a combined effort, the results will be glorious.

Our laymen must give in large figures. It is a common saying now that this question of missions, "is a man's job." Let the laymen heed the apostolic injunction, "Quit you like men!" If ever that command was heeded it ought to be now.

### A Timely Warning.

For several years the Home Board has escaped a burdensome debt at the close of the year. This was done by the most heroic and unwonted liberality on the part of our brethren. Unless like fidelity characterizes our people just now in their gifts to Home Missions we are certain to have a burdensome debt. In view of the fact that we have been hitherto escaping such calamity for several years past I have all this year feared that we might have a false security which would engender indifference and thus precipitate upon us the calamity of debt.

In an editorial of last week the Western Recorder sounds this significant warning:

"We have been so long accustomed to hearing the Home Board report 'no debt,' that many have a feeling of security concerning its finances. Thus its very success becomes its greatest danger; and a large asset may become a larger liability. One of the greatest misfortunes that could befall the Home Board would be a debt at St. Louis. Let us see to it that it comes to the convention with a clean sheet. The situation is critical; the need is imperative; the hour is at hand. We call upon the most loyal brotherhood in all the world to meet the imperial demands of the moment—and they will!"

Come, brethren, everywhere to the rescue for the next ten days and by God's help we can close the year with victory April 30th! Home Mission Rooms Atlanta, Ga.

It is said there are thirty-one states that have from 50,000 to nearly three million Roman Catholics. Only one of these is in the South, viz: Louisiana. The Lord has been good to our part of the country.

## A HOME MISSION CRISIS.

We have a feeling that our brethren do not like to be told of crises in our Home Mission work. The feeling may be unworthy of us; we have decided not to humor it.

With less than two weeks remaining to the end of the fiscal year, the Home Mission situation is \$50,000 worse than it was at the same date last year. From the fifteenth of April to the first of May the Home Mission Board will have to receive \$270,000 if it is able to report without debt at the St. Louis Convention. Last year during the same two weeks we received \$220,000 which was a substantially larger amount than ever before in the last two weeks of the year.

Shall we receive \$270,000 during this two weeks? Our churches are well able to raise it. The Home Mission Board will report the greatest year's work in all of its history. It never in its history faced the future with more of courage and constructive enthusiasm and statesmanship.

To the best of our poor human wisdom, it would appear that a debt would be a calamity. We are praying that the Lord may deliver us from this and that He may fill our brethren with a desire to give now and with an enlarged determination for a great and triumphant Home Mission program in the new year into which we shall enter two weeks from now.

Victor I. Masters,  
Editorial Secretary.

## SIGNS OF PROMISE.

Since the last report the following names are in three figures, respectively: Corinth First, \$213.89; Magee, \$240.55; Oxford, \$385.07; Marks, \$104.70; Lyon, \$125.00; Collins, \$159.50; Mount Olive, \$125.00; Ita Bena, \$144.50; Leakesville, \$118.54; Calhoun City, \$147.20; Louisville, \$160.63; Kosciusko, \$250.00; Tupelo, \$558.00. Is there any significance in the fact that all of these churches save one were once State Mission points? Close beside these range Oak Grove with \$75.00, Shubuta W. M. U. and Sunbeams, \$60.00; Florence, \$60.00; Belen, \$77.50; Hattiesburg Immanuel, \$67.43. A group lower in figures, but possibly just as loyal, for it is accepted according to that which a man hath, are Richland, \$46.45; Lula, \$41.00; De Soto, \$47.80; Drew, \$40.25; Fifteenth avenue Meridian Sunday School, \$40.00; Pittsboro Sunday School, \$50.00, and church \$37.10; Grenada W. M. U. \$40.00; while in the thirties are Columbus Y. W. A., Magee W. M. U., G. W. Gates' field, Palestine, Pleasant Hill, Cleveland Sunday School, Liberty, Springdale, Merigold and Carriere. In varying smaller amounts are many all of which are welcome and joyfully received, for they testify of a faith in Him Whose command they seek to obey. We are in the throes of the last week preceding the close of the books, at midnight of the 30th of April. Make no delay in seeing that your contribution is in my hands by the 30th. If you wait until the last hours of the last day, wire me the amount with the statement that check follows immediately.

A. V. Rowe.

## Mississippi Woman's College

### RESERVING ROOMS FOR NEXT SESSION.

On May first we will begin the reservation of rooms for the next session. A place for one girl will be reserved on the deposit of \$10.00.

Rev. S. G. Pope of Richton, visited us on Tuesday and made quite an entertaining talk. We are glad to welcome Brother Brother Pope to South Mississippi.

On Thursday I went down to Wiggins, and then thirty miles southeast to Vestry to speak at the closing exercises of the Daisy Vestry High School. The graduating class consisted of six young ladies and two young men. Rev. C. C. Chapman, a former student of Mississippi College, is the efficient principal. The essays of the graduates were of a high order and the audience was large and attentive.

Friday was field day for South Mississippi in Hattiesburg and a very large crowd from Meridian to Gulfport was present. One of the events was a basket ball game between the girls of the Woman's College and the girls of the State Normal. Our girls won by a score of 6 to 0, and brought home the prize—a very fine engraving. At chapel next morning the captain of the team presented the picture to the college and hung it on the wall amid great enthusiasm.

On Saturday morning Captain W. T. Ratliff, of Raymond, was with us at chapel to the great delight of our students. He gave us one of his characteristic talks and promised to take this "Little Sister" to his heart and affections. Captain Ratliff seems to get younger and more enthusiastic as the years pass over him.

Among other visitors from a distance have been Prof. H. C. Greer, of Prentiss; Mr. and Mrs. Joe Duckworth, of Mount Olive; Mr. and Mrs. Philip Welch, of Meridian.

J. L. Johnson, Jr.

### THE BAPTIST COLLEGE IN RUSSIA.

We are officially informed that the British Baptists have paid for out of their own funds, and secured title to, the excellent college campus in St. Petersburg, about which information was given several months ago. The British executive committee of the Baptist World Alliance assures the American executive committee that it could not come to pass that the Russian government would confiscate property belonging to any British or American citizens. The property is entirely safe. The question is to secure the government's consent for the school, and of that the British leaders are confident. They ask for a little time and believe their report will give every assurance desired. The American money already paid in is safely in bank, bearing interest, under the care of Hon. E. W. Stephens, treasurer, Columbia, Mo. There will be no paying over of the American funds until the American executive is completely satisfied after every possible assurance.

## THOSE CERTIFICATES AGAIN.

Certificates of membership in the Southern Baptist Convention are now ready to be sent out. Certificates will be sent only to those who request them as I do not know who is going. Associational delegates need not send their names to me but will take with them a copy of the minutes showing their appointment, and present the same at the secretary's office as early as possible after arrival. Truly,

A. V. Rowe.

Speaking on tariff revision in his message to Congress, President Wilson said: "If our motive is above just challenge and only an occasional error of judgment is chargeable against us, we shall be fortunate."

The Watchman says: The new Republican government of China has resolved to reorganize their university system, and to institute four main centres for higher education. These will be Peking, Nanking, Chung-tu and Sian fu. This university has invited Rev. J. C. Keyte, M. A., of the Baptist Missionary Society, to take the English chair, and he has accepted the position for a year. Mr. Keyte has become very well known in China during the last year or so as the organizer of the Shensi Relief Expedition for the rescue of Baptist missionaries isolated in North Shensi during the revolution. Mr. Keyte received his theological training at Manchester Baptist College and in Oxford. He went to China in 1904.

### MARRYING AN UNBELIEVER.

(Continued from Page 3)

godly, consecrated Christian man to be linked up with a woman who cares nothing about religion. You will find the question of temperament all through the marriage relationship." Then he gives this incident: "I talked to a man the other day—and men are not disposed generally, to talk about their wives to other men—who said: 'I would give anything in the world if my wife did not like cards. I love to go home and get my family around me, and get the comfort of home life, but I rarely ever enjoy an experience like that. I go home and she is off at a card party, or has had one at the house, and it is cards and card talk, and she is nervous and unstrung and it is making my life miserable.' I am not surprised at that." No, it is not a surprising matter. That wife is at fault for having a home which is most unpleasant to her husband. It is evident that she cares far more for indulging in her passion for card-playing than she cares for the happiness of her husband; and his demands are most reasonable. I would regard it as being a great affliction to myself if I had such a wife and such a home. It would be no real home to me. I say to all readers who have a good, happy home, appreciate it with great thanksgiving! —C. H. Wetherbe.

J. W. Lipsey.

## BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price together with the requisite postage.

### "SPIRITUAL LAW IN NATURAL FACT."

One of the most thought-provoking and faith-supporting little books recently issued is one by J. C. Armstrong called "Spiritual Law in Natural Fact," the Griffith and Rowland Press. It has 128 pages and sells for 50 cents net (postage 5 cents). There is nothing better in Drummond's book with a similar title than many of its passages. Any Christian will read it with interest and profit, and preachers will find it suggestive of many illustrations. Among other things it has an interesting interpretation of the vine and branches chapter in the Gospel of John. It seeks successfully to find parallels in nature to some of the most vital and precious truths of the Bible, such as prayer, amenability, atonement, security. There is a remark about total depravity: "A pathologist is called in to pass upon the ailment of a patient. He takes a drop of blood from any part of the body and puts it under the microscope. In that drop he reads what is in every drop of blood throughout the entire body. The infection which is producing fever or eruptions or lassitude or excessive heart action has permeated the whole circulation. There is soundness from crown of head to sole of foot. The patient may not be so sick as someone else, not so sick as he is going to be later, but he is sick with that disease in every portion of his body. He is just as thoroughly invaded and possessed and dominated by that disease as any theologian has ever represented the soul to be permeated by sin when he spoke of total depravity. The illustrations of prayer and the atonement are even better.

More than fifty years ago a writer telling of a great revival in Ireland gives these steps as to the way it was brought about:

1. A faithful, earnest-hearted return to the old, tried truths of the Gospel.
2. A burdened ministry crying for souls.
3. A general longing for the Spirit's felt presence amid power everywhere expressed.
4. A deep heartbroken conviction of human impotency.
5. Special and protracted services of churches and Sunday Schools.
6. Synods and conferences called for the consideration of revival.
7. The laity, old and young, set to soul-seeking.
8. Intervisitation of pastors and peoples.
9. Profound interest in other contemporary awakenings (the Revival of '57 in America).
10. Cottage or schoolhouse meetings here and there.
11. A new, fresh, deeply-interested study of God's Word.
12. Strong wrestling in prayer.

The new church at Booneville was opened for service March 20th. Pastor John H. Buchanan preached morning and evening. A good service and they are all happy.



## THINGS OF THE KINGDOM

Why do we spell Sunday School with capital letters and church with a small letter?

"Modern science has rendered polytheism impossible and atheism unreasonable."—J. C. A.

"There is no gold enough in the Klondike to pave one block in the New Jerusalem."—J. C. Armstrong.

Pastor R. R. Jones and the Griffith Memorial church began meeting next Sunday in which they are to have the assistance of Brother W. E. Farr.

Dr. L. E. Barton, West Point: We have recently received and baptized five members at the regular services. One other has professed faith and asked for baptism.

If you wish to go to the convention as a messenger from Mississippi write to Dr. A. V. Rowe, Jackson, Miss., and he will send you a card giving you a seat among the messengers.

The Socialists in Belgium instituted a strike to compel the government to adopt a law giving the right to vote to all men. A compromise measure seems to be on the way to acceptance.

We see from the Baptist Advance that Dr. C. H. Brough is to "preach the commencement sermon" at McMurrellville. Well, whether it's teaching, preaching or running for governor, Brough can do it.

The democratic members of Congress are honestly and bravely trying to carry out the pledges of their party to reduce the tariff. "The interests" in New England and New Orleans think it is "admirable."

Pastor Mason Flowers, Utica: We had Brother Woods with us from Friday night till Sunday night and as usual he behaved himself to the education of all present. He talks just exactly like a man who believes what he says and wants everybody else to believe it.

Prof. W. E. Smith, who has done so much for rural schools and boys' corn clubs in Mississippi, has been making a tour of Denmark studying his specialty and will return the last of this month to make use of his information for the benefit of the people at home.

The California legislature is having its usual excitement over the bill to prohibit Japanese from owning land in that State. The administration in Washington and the American missionaries in Japan are wise in being slow to interfere with what is not their affair.

For the second time within a few months, Brother Martin Ball has declined a call to another field. The church at Winona persuaded him to remain and he is committed to them "until death do them part." He is happy and at work at the same old stand.

W. A. Jordan, Starkville: Will leave tomorrow for meeting at Wynne, Ark., where will assist Rev. E. H. Henderson in ten days' meeting. Would like to have prayers of Record readers. Prof. G. H. Brunson, of A. & M. College, will preach Sunday (20th).

Pastor L. E. Thompson: We had a good day yesterday at Providence, Lawrence county. Two services were held and dinner was served. We took our Home Mission offering and made

an advance over that of last year. Brother Ross McCollough, a layman, was present and made a good talk.

Occasionally a parsimonious brother works himself into a fever of anxiety to know what the church would do with all the money if everybody gave a tenth. He might wait for that problem till it comes and in the meantime help to solve the one as to how we are to save the world without it or how we can induce stingy people to give it.

Pastor I. P. Trotter, First church, Hattiesburg: There were 110 additions to the First church during our recent meeting and three since. Fifty-seven of these were for baptism. Between 250 and 300 were added to all of the churches during the whole campaign. "Bless the Lord, O my soul, and all that is within me bless His holy name."

The superintendent of the Anti-Saloon League in Alabama says that in 1908, the first year of prohibition, there were in Birmingham 7,333 arrests. The first year the saloons re-opened the number rose to 17,412. In 1912 when there were open saloons, there were 427 blind tiger arrests. He confidently predicts that the State will go back to prohibition in 1915.

Rev. J. G. Gilmore conducted an all-day service at New Salem church, near Clinton, last Sunday. Dinner was served on the grounds and Miss Margaret Lackey spoke in the afternoon on the necessity of organized woman's work. A number of students from Mississippi College took foot in hand and enjoyed the day with the regular attendants. Brother Gilmore reports that the offering for missions was a large one when the small number of members is considered.

Living questions of vital importance: "The Tariff," "The Income Tax Bill," "The Western Floods." These are but a few of the many articles of compelling interest which make the Manufacturers Record of April 17 of vital importance to every thinking man, as is every issue. If you are not reading it regularly, you are losing a great deal which thousands of others find of direct definite financial value. It is a live paper for live people.

The Baptist Courier (S. C.) tells of a brother who returned from the Layman's Convention at Chattanooga and gave to the paper \$25.00 because he thought it a good investment to help bring in the Kingdom. The money was accepted and used to send the paper to some who were not getting it. Some men are waking to the worth of the denominational paper among the factors for furthering the Gospel. Brethren, sometimes pray for those who are working at this end of the line.

D. W. McLeod, Gallman: Yesterday was a good day with us at New Zion church. We received \$25.00 for Foreign Missions and also two choice young men into the membership of the church by letter. This was our second meeting with this church. I have never labored with a more loyal people than these. This church, having been without a pastor until recently, was late about beginning their contributions, but they will contribute to all missions in order. It is an inspiration to note the unselfish devotion of many of the members of this noble church. The outlook is promising, and we are encouraged. God's blessings upon The Record.

Brother Martin Ball's account of the meeting of the North Mississippi Baptist Sunday School and B. Y. P. U. Convention takes the place for this week of his regular column of "News in the Circle." This report is a most inspiring one and makes the editor regret that he could not be present. Such gatherings are sources of valuable information and consequently inspiration. We note with pleasure that the name of the organization has been changed to include the whole of Mississippi in its scope. Superintendents and teachers all over the State ought to attend the next meeting.

If any church wants to make itself a present, let it send the pastor to the Southern Baptist Convention. As a boomerang gift, we know of nothing to beat it. The cost, including the railroad fare, should not be over fifty dollars, and many of us will get back to Mississippi from St. Louis without turning loose that much. The time is short; the meeting occurs May 14th. Gird up your loins then, Brother Layman, and circulate around among the rest of the congregation and see that the expenses of that pastor of yours are paid by the church. As we have said, it will repay the church in spiritual vigor—and then there is that pleasurable glow that comes after you have done the right thing.

The late J. P. Morgan, one of the world's greatest financiers, began his last will and testament with these words: "I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement of sin through the blood of Jesus Christ, once offered, and through that alone." That is as good and as much as any preacher could say and makes him a blood brother in Christ to all the redeemed of high or low estate. We are glad to find it published in the daily papers and hope it may bring others to the faith of Jesus. Several millions are said to have been left to benevolent purposes.

L. D. Posey, Vivian, La: I have been here since the first of January, and we have received fifteen members into the church; the attendance at Sunday School and preaching services has increased about fifty per cent each. The church has already given nearly as much for State Missions as was ever given in one year before, and we have one more collection to take. Last Sunday was our Home and Foreign Mission day, and an increase of about twenty-five per cent over last year was made, and some gleaming yet to do. You will bear in mind that this church has just completed a magnificent two story pastor's home, and having services every Sunday in the month, instead of half time as in the past. As soon as we set up housekeeping in our new home, they gave us a "pounding," all of which has not yet been consumed; and last Friday they "pounded" us again with about fifteen or twenty dollars worth of canned fruits and jellies, etc. Besides all this, milk and butter, eggs and vegetables and pork, and a "whole hog," and some nice things for the wife, have come in from all sources. Truly "the lines have fallen to us in pleasant places." We have almost reached the limit of our audience and Sunday School room. Indications are that we will soon have to "enlarge the place of our habitation." I meant to tell you about our fight for civic righteousness, but I see my letter will be too long, so I shall wait and write again if anybody wants to hear from me on that line. Will close by saying that I am delighted with my new field, and it makes my heart rejoice to see how the Lord is accomplishing things in this town. Success to The Baptist Record.

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## SOUTHERN BAPTIST CONVENTION

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### POSITIVE PROOF.

There are sundry ways of displaying authority, but it is hard to imagine one more novel or effective than that chosen by the chef in a story from the Chicago Evening Post.

An applicant for the position of second cook in a large hotel made his way into the kitchen, and asked for the chief cook.

"There's the boss over there," said the one whom he had addressed, pointing in the direction of a man who was washing dishes.

The applicant thought he was being ridiculed, and grew indignant. "Tell me if you want me," he said, "or tell me if you don't. There's no use bringing in a dish-washer."

The man at the sink picked a stack of plates out of the water and let them fall to the floor with a crash.

"Now," he exclaimed, "who do you think is the boss?"

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The quarterly report of the Jackson Sanatorium, also for the three years since its new management, shows the following interesting facts: There have been in something over three years a little over one thousand operations performed, with a mortality of little less than two per cent. No death has occurred from either chloroform. The patients' condition when admitted has been in some instances extremely desperate and occasionally hopeless—the two per cent mortality record taking in all these. This sanatorium was the recipient of a great compliment a few days since from a patient who had been ill there after coming from Johns Hopkins Hospital at Baltimore. "For cleanliness, competent nursing and kindness, this institution cannot be surpassed," thus spoke this party.

All the patients who leave this sanatorium are loud in their praise of its splendid nurses and competent management, for in this way has this institution been built until now it is one of the finest of its kind in the South.

It is now proposed to cut the word "applause" out of speeches in the Congressional Record, says the Christian Science Monitor. It should not be cut out, however, if it is rightfully inserted. Moreover, it is one of the things that give piquancy to the Congressional Record's reports. The other things are the interruptions.

### A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says: "I was so weak I could hardly walk. I tried Cardui and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefitted by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

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Here are some of the comments by men who have read the book in the manuscript:

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"Upon the first day of the week let each one of you lay by in store as the Lord has prospered him."—I Cor. 16:2.

### NOTICE

Societies will please send the amount for the "Literature Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Make up your mind to do the right thing, and then do it.

### TITHING.

The sobbing and surging of the breaking tide, as it fills each nook and cranny of the shore, may well be used to illustrate the entrance of the tithe to the soul.

When truth comes in, it floods the soul, sobbing and surging the way for a wider privilege, a larger expression.

The great thought in the heart of the prophet was the coming of the Messiah.

The great thought in the heart of the Messiah when He came was the establishing of the Kingdom, and the impassioned thought of the disciples was the fact that He was the "Truth and the Life."

The thought that has gripped the Christian world today, the thought of systematic giving, as laid down in God's Word.

Gordon says, "In touching the question of giving, we touch the most vital point pertaining to the cultivation and power of the church."

There are two sides to the subject of giving however: First, our duty to the tithe.

Second, our gifts or free will offerings. I am to discuss the first, "The Tithe." The greatest man who has ever lived in Hebrew times was Abraham, "the friend of God." A man who "walked by faith."

And it is the Hebrew's boast that he is an heir of Abraham.

It is recorded that Abraham paid tithes to the high priest, Melchizedek, hundreds of years before Moses was born or the law given.

Hebrews 9:1-4 we read that Melchizedek was the type of Christ; and that was to Abraham Christ before he was to the world.

Hence, the fact that we are not under law, does not alter the fact of our obligation, for the principle of tithing is embodied in our

eternal relation to the eternal God. The necessity of a law to regulate must have grown out of the nature of things that already existed.

Mr. Harry Whitcomb says: "There are three things that are important to be kept in mind or tithing will degenerate into a mere financial transaction, or matter of figures. First, God's absolute ownership. The tithe is the Lord's."

Second, the sacred character of the tithe. "It is holy unto the Lord."

Third, the tithe must be brought into the storehouse, "the place the Lord shall choose."

First, We are Commanded to Tithe. We read in Lev. 27:30, "And all the tithe of the land is the Lord's; it is holy unto the Lord." Here we see God's ownership, as well as the sacred character of the tithe.

"Thou shalt truly tithe all thy increase of thy seed that the field bring forth year by year."—Deut. 14:22.

"But unto the place which the Lord your God shall choose, thither shall ye come, and bring your tithes." "What things soever I have commanded you to do, observe ye to do it."—Deut. 12:8.

In Mal. 3:10 we read, "Bring all the tithes into the storehouse."

What God commands Jesus commands—for He said to the Pharisees, "Ye pay tithe of mint and anise and cummin, these things ye ought to have done, and not to have left the other undone." Surely what Christ commands is our command, and just as surely as the blessing follows the keeping of those commands, the curse follows the ignoring of them.

This we have from the Word of God Himself, when He said, "ye have robbed me in tithes and offerings; ye are cursed with a curse."

"The earth is the Lord's and the fulness thereof" and never at any time has He given over His ownership in the absolute.

When He put Adam and Eve in the garden of Eden, He said, "Of all the trees in the garden ye shall eat, but of the fruit of this one, ye shall not eat." Reserving the right to that one tree.

In the law He said, "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." Re-

serving the seventh of time for Himself.

He said of the fruit of the tree and the increase of the field, the herd and the flock, the gold and the silver, all shall be yours, but the tenth, "It is the Lord's," and this He reserved for Himself, not because He needed it, but because we need the blessing that comes from laying aside this small interest as sacred unto the Lord.

If the tithe is the Lord's have we any right to appropriate it to our own use? The matter is not open for negotiation, neither may we suit ourselves as to whether we tithe or pursue some other method more agreeable to us.

We may plead as our excuse that it was an old Jewish custom, hence does not concern our modern age. If we had any proof that our modern methods were superior to the great plan of God for financing His church there would be no need to emphasize this subject today; but when we have every evidence of failure written in burning letters over all our man-made plans, it is well for us to search God's Word, and as plain as the law, "Thou shalt not steal," is the law of the tithe. "The tithe is the Lord's."

It is a debt, not a gift. There is no such thing as giving until our debt has been paid.

We do not give the merchant the money we owe him, nor do we give interest to the man from whom we borrow. We pay tithes, we give gifts and free will offerings.

There is a straight and narrow way laid down in God's Word. He says "This is the way, walk ye in it," and therein must we walk, if we would have the smile of God's approval upon us.

Could we but realize it, money kept back from God will curse a family and often ruin them. It is a serious thing to treat lightly the command of God. "O that they would fear me, and keep all my commandments, always, that it might be well with them and their children forever, saith the Lord."

Second, It is a Privilege. No one who has ever practiced the systematic method of tithing has ever found it a hardship. It is fraught with so much blessing and satisfaction that they would not go back to the old haphazard way of giving. Those who have never practiced it

can scarcely realize how far short they come of paying it.

When we remember that we have as our exemplar one who "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," and that we have as his precept, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," in the light of such high standards, who can say it is not a privilege to give the tenth of our substance.

In the light of the gift of the ages that sacrificial gift of the Father God, who "gave His only begotten and well beloved Son, to a death of ignominy and shame, is it not small enough? Ah, so small it seems to me, we cannot afford to do less, so very small it seems we should not only pay the tithe, but bring gifts to our King.

I cannot imagine our blessed Lord entering this church, and every woman not prostrating herself at His feet. Surely we whose womanhood has been so exalted by the Christ, whose lives have been redeemed from slavery, and crime and shame would pour our best gifts at His feet.

Ah, would we, or would we say, "O Lord we have so little time, we are sorry but we must haste away." In imagination I see my Lord as He sat over against the treasury in the temple on a morning in the long ago.

Still He sits over against the treasury, and methinks if we could feel the sacred presence at our side, could pierce the thin veil that hides the patient face from view, oftentimes his pained expression would impel us to draw back the hand, a hand all jewel bedecked it may be—ah we would draw it back with its pitiful pittance, that those eyes might not behold, and the blush of shame would mantle our cheek.

But he is there, always there. "It is a staggering moment when we realize the immanent presence of God."

There was a gift acceptable to Him that morning, one that met His divine approval, and that the gift of a poor, toil-worn widow, a stranger to the luxuries of the many about her.

In the language of our common day she might have said, "I am a poor widow; let someone who is able give for me." But no she did not make excuse because of her poverty, out of the pittance of her living, she took that which belonged to God and went up to the temple to worship; and there she not only met her Lord, but by the words that fell from His lips, she has stood through all the years, exalted above them all.

Hast thou not much to give, ah he who gave the talents to his own. Required not of him to whom but one was given, the same returns as from that man whom he had blessed with ten.

If then thou hast but one to use for him, who gave it thee, And if thou use it well and multiply and taking that thou hast. And that by faithful service thou hast made, give it to him, thy all. Could he with talents ten give more? Nay think thou not thy

Master is not pleased with thy small gift, if it but be thy best.

A privilege to sacrifice you say? A thousand times yes, we have never known the real joy of giving, until we have sacrificed something dear to our hearts.

To give that hour that is vital to our pleasure, and give it to the slums it may be. To take that dollar, the one we feel so much the need of and invest it in immortality; to give, not merely pay our debt to God, but to give, and then give again, until the joy of it has flooded our hearts and permeated our lives. To love to give, because it is a blessed, a thrice blessed privilege to give to him we love.

Dr. Jowett tells of a man who gave his offering to missions, he could well afford it, and so there was no sacrifice entailed, he even relegated the matter to a clerk to be attended to. One day his son came to him and said, "Father I want to go to the foreign field, I must go for God has called me."

There was another father who met that same crisis in the long ago when God said, Abraham, take thy son, thy only son, whom thou lovest, and offer him for a burnt offering. "Ah, that is the experience that shatters." So it was with this father of our story, it had been easy to give the money, because nothing went with it, but when he gave the boy, his life went with that gift, that way was blood-marked.

The things that cost us nothing carry little with them, but that we can ill afford to give, takes with it a part of our life, and that is true giving.

Third, It Solves the Financial Problem. With the paying of the tithe, the financial problem would be settled. The withholding of it by God's people has meant anxiety, stress and strain, and has not only meant financial poverty but spiritual poverty.

There is an old Jewish proverb that says, "Pay tithes and be rich." Indeed we have many promises of prosperity in God's Word to those who pay the tithe. "Honour the Lord with thy substance and the first fruits of all thine increase," so shall thy barns be filled with plenty and thy presses shall burst with new wine."

"Bring all the tithes into the storehouse and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

We have so many tithing bands in our churches today, so many proofs of its success that this point must surely be granted us.

Mr. Smith, a man in very moderate circumstances, began to tithe, he also began to prosper.

Five years later found him with a large income, the tithe of which he put into the channels of his own church.

Ten years found him with his increase much enlarged, and a vision keen of the world's great need, then he began to pay two tithes to the Lord, supporting five native preachers in the foreign field, and giving



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The above is one stanza from the beautiful little poem by Miss Margaret McRae Lackey called "Since Mother Has Gone Home." If you are one who honors the very name of "Mother" you will want to read and keep the charmingly illustrated booklet. Sent postpaid on receipt of thirty cents in stamps by The Baptist Record, Jackson, Miss.

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largely to the work on the home field.

It has now been twenty years since Mr. Moore began to tithe his meagre income. Five years ago he settled up his business and went into part- nership with the Lord; he is now supporting two missionaries, and eight native workers on the foreign field, not only paying, but giving, really giving largely to the Lord.

The First Baptist church of Peru, Ind., organized a tithing band with 24 wage-earning members. The totals of these same members the year before was \$415, an average of \$8 a Sunday.

The next year under the new meth- od of tithing their income, they gave \$843, or a naverage of \$32 a Sun- day.

A Presbyterian church in Indian- apolis, Ind., organized a tithe- band with 7 members, at the end of the year there were 27 in all. The receipts of the treasurer jumped from \$310 a quarter to \$1,256 a quarter.

Three years later this same church had six hundred members with 70 tithe-ers, who paid \$3,186 in nine months, as against \$1,545 given by the other 530 members of the church in the same length of time.

Our own Dr. Gifford, of Buffalo, N. Y., says that with a membership of 695, one-fourth of the total con- tributions of his church is paid by the 27 tithe-ers.

A Methodist church in Cincinnati, Ohio, with a membership of 600, 127 of whom tithe their income, gave more for benevolences than the four- teen other Methodist churches of the city.

This same pastor says he has never had to devote five minutes to the financial problems of his church. No suppers or lectures, festivals or concerts have ever been given to meet the expenses in fact all mer- chandise has been swept out of the house of prayer.

"God wants our best, he in the far- est ages.

Once claimed the firstling of the flock, the finest of the wheat; And still He begs His own with gentlest pleading, to lay Their highest hopes and dearest treasures at His feet;

He will not spurn the humblest ser- vice, feeblest love, He only asks that of our store we give to Him the best we have."

The plan of God's choice solves the financial problem, and the re- sult of every member of every church, paying to him the tithe, even the tithe alone, without a single offer- ing to Him, cannot be estimated.

Conformity to His will and un- questioning obedience to His cam- mands would work that revolution in the world for which we have prayed would bring speedily that blessed day when the kingdoms of the world shall become the king- doms of our Lord and of His Christ.

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Pledge, Invitation or Bible Reader Record Cards, per 100 . . . 50		Intermediate (13-15 years, 3 pamphlets) each . . . 5	

J. M. FROST, Corresponding Secretary NASHVILLE, TENN.

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1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
	1 " Red Croole Onion.	1 " Purple Top Turnip.
	1 " Large Curled Mustard.	

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Here insert name of book

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and Address

AND YOU WILL GET IT

## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE  
By L. E. BARTON, D. D.

May 4.

Gen. 40:9-23.

### JOSEPH INTERPRETS DREAMS.

Golden Text: "The breath of the Almighty giveth them under- standing."—Job 32:8.

Joseph was seventeen years of age when he was sold, and thirty (chap- ter 41:46) when the years of plenty began. We know not how long he was released from prison before the years of plenty, but he must have been in prison from seven to ten years.

### Experience With Mrs. Potiphar.

Joseph is the proper standard of purity for all men. Sensual, carnal counsel would have said, "Yield, and you will gain favor with this woman of influence." But Joseph like a tender maiden of virgin purity tore himself away from the infernal wench and fled as a pure girl would from a beastly negro that was at- tacking her. And he is a hand- some vigorous young man and a slave, while she was a woman of in- fluence at court. The same thing has happened times not a few since that day. Yet it is feared that few men have acted as Joseph did.

But the writer has known some instances where the same advances were made and where men, like Joseph, stood the test. "All men are impure" is an infamous lie. Joseph felt that such a deed would be

1. A breach of the implicit con- fidence Potiphar had reposed in him. He knew the value of a trust, the obligations of a servant to his mas- ter, the confidence that should con- trol friends.

2. A putrid foul act that would make it impossible for him to live with his conscience. Nothing can be more hellish than the base com- promise which eternally apologizes for man's impurity.

3. A terrible sin against God which he would have to meet in judgment.

### The Dreams.

One dream was the harbinger of freedom, the other the knell of death. One man was called back to mirthful presence of the king's court, the other summoned to the presence of the King Eternal. God comes to some in judgment, while others are spared awhile. That is His way and let Him have His will.

These dreams were messengers from God. He also gave Joseph the meaning. If God sends a dream of warning or instruction He will somehow give us the meaning of it. But "God, having of old time spok- en unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in His Son, Whom He appointed heir of all

things." Revelation is finished in Him.

### A Blind Spot in Human Nature.

Four times in one Psalm the la- ment is heard, "Oh that men would praise the Lord, for His goodness, and for His wonderful works unto the children of men." Again, "I have nourished and brought up children, and they have rebelled against me." That is the picture of ingratitude toward God. It is also hideous and black enough when shown toward men. "How sharper than a serpent's tooth (quoted from memory) it is to have a thankless child." Think of this butler for- getting Joseph!

### God Is in His World.

Thank the Lord, He did not for- get Joseph. He was sold into slav- ery, but "Jehovah was with him." His murderous brothers are responsi- ble for their sin, but God will over- rule it all to save a nation's life. The suffering of God's people has a great ministry in the life and pres- ervation of the world. The insult and abuse heaped on the saints will turn to their own promotion and prosperity.

God will raise them to a throne of power.

### Some Things to Remember Forever.

1. A man's purity is just as val- uable as a woman's. "A fallen man" is in the same boat morally with "a fallen woman" and ought to be on her level socially.

2. Those who love and serve God in secret will surely come into in- fluence. God fights for them who honor Him, and everybody knows how the battle will turn.

3. No man can be victorious in temptation unless God is with him, and he is living daily for God.

4. Wait for God's time and He will surely vindicate His own.

### NEARLY SMOTHERED.

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thou- sands of ladies have written similar letters, telling of the merits of Car- dui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try

### A TRIUMPH, NEVERTHELESS.

A contributor to the Washington Star found Gen. Nelson A. Miles dis- cussing, with the aid of a map, the Turkish war.

"That last engagement, general," a reporter asked, "would you say that last engagement was a triumph for the Turkish arms?"

"Rather say a triumph for the Turkish legs," General Miles re- plied.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

### \* NATURALLY.

Mrs. Beck. — "What party does your husband belong to?"

Mrs. Peck—"I'm the party."—Boston Transcript.

Commit a sin twice, and you will think it perfectly allowable.—Tal- mud.

It is the fidelity of the daily drill which turns the raw recruit into the accomplished soldier.—W. M. Pun- shon.

Incorporating to the Pale and Sickly The Old Standard general strengthening tonic, GROVES' FASTLESS TONIC drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children, 60c.

At the joint Sunday School and young people's rally at Sturgis, S. Dak., Service reported many of the soldiers from Fort Meade were pre- sent and entered heavily into the dis- cussion. They have organized a soldiers' Christian union, and are seeking to help their comrades meet the temptations of army life.

## THE RED LIGHT

A Fearless Religious Danger Signal It is a non-sectarian, but strictly orthodox, monthly religious paper that exposes hypocrisy in the churches, and drives out the "old-time religion." Nothing like it has ever been published on earth. You cannot afford to miss it. Send for your free trial copy today. No stamps for this offering on a "true" trial.

THE RED LIGHT, Wakesboro, N. C.



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A Modern Hospital, thoroughly equipped especially for Surgical Cases. Open to all doctors and every patient, regardless of creed or religion. Annex for colored patients. Graduate nurses furnished the public on application.

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Laurel . . . . .	\$19.85	West Point . . . . .	\$15.25
Hattiesburg . . . . .	\$20.75	Columbus . . . . .	\$16.10
Corinth . . . . .	\$12.35	Tupelo . . . . .	\$13.85

Tickets on sale, May 9th to 14th.

Final limit to reach starting point May 27th.

Further information by applying to local agent or

G. E. ALLEN, Traveling Passenger Agent Jackson, Tenn.  
G. A. GRIFFIN, Traveling Passenger Agent Meridian, Miss.  
H. E. JONES, JR., General Agent Mobile, Ala.

## You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With **JEIL-O ICE CREAM Powder** she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, and never go near the stove.

The grocer will tell you all about it, or you can get a book from the General Pure Food Co., Le Roy, N.Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, 50 cents a package. Five kinds.

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GET DOWN YOUR FAMILY SHOE BILL ONE-THIRD OR MORE

Are you interested in reducing the high cost of living? We can assist you by supplying your shoes at wholesale prices delivered direct to you by parcel post. We have a new catalog just published which represents the greatest shoe values ever offered. All the latest novelties in women's shoes—sport, pump shoes which make the foot look smaller, shoes built for comfort and shoes built for style. Men's shoes for work and dress. Youth and misses' school and dress shoes. Every pair guaranteed the best for the price.

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Read the startling truths in the book **FROM THE BALL ROOM TO HELL** A Baiting Master's experience. 50c postpaid.

The Baptist Record, Jackson, Miss.

## North Mississippi Baptist Sunday School and B. Y. P. U. Convention.

Martin Ball

The trains on the I. C. railroad were running out of time, on account of high water and a freight wreck. This condition kept many from reaching the convention on time. But the convention was called to order on time. The day was fine, the air pure and crisp. Everybody seemed happy and were anxious to get into the work.

J. B. Perry, the splendid superintendent of the Grenada school, was elected president. He took the gavel with a master hand, and began the work with zeal and earnestness which augured success.

Martin Ball was elected secretary. At once the necessary committees were appointed and the convention moved off. Some of our best Sunday School and B. Y. P. U. experts were present. The excellent program was taken up. J. E. Byrd, our State secretary, discussed "Our Assets and Liabilities," showing what we have and what we must work for.

Dr. J. B. Lawrence, appointee for the convention sermon, was not present. T. J. Barksdale, of Tupelo, was requested to preach. It was a trying position in which to be placed, but he met it heroically, and to a crowded audience a fine, interesting sermon was delivered. The text was Romans 12:1. He showed the excellent spirit of Paul—"I beseech you." He did not demand—he pleaded. He showed the necessity of presenting the "body." Then the ground of this appeal—"by the mercies of God." Everybody was delighted with the splendid sermon.

Wednesday morning session was extremely interesting. A normal class was taught by J. E. Byrd, State secretary. The Normal Manual, first book was used. The convention was much interested in this lesson and great enthusiasm was manifested in the work. L. P. Leavell, field secretary of the Sunday School Board, spoke on "An Adequate Departmental Organization." He showed that the tests of a Sunday School are numbers, reaching the constituency—teaching. There must be organization to do the best work. Evangelism! All the members of the convention felt the touch of a master hand upon us. Things new and old were opened to the convention. At the close of this session we were impressed with the presence of the Holy Spirit. Good resolves were made by teachers and scholars. How many superintendents and teachers in North Mississippi lost this holy helpful hour! Many were not there.

L. P. Leavell was happy in showing the characteristics of Sunday School scholars—mental, physical and moral. A trained teacher is necessary for the primary, junior and intermediate. The characteristics of pupils in each of these departments are different. The teacher must adapt the teaching to the special characteristic of the pupil in each department. Many of the teachers present realized that they were not reaching the ideal. From the facts presented it was not difficult to see that a competent successful teacher has a "man's job."

Rev. Bryan Simmons was given a good period to represent the hospital work at Jackson. He clearly showed the necessity for such an institution, and the good results flowing from this all important work. His presentation of the work was pleasing and effective, making a fine impression upon the crowded audience.

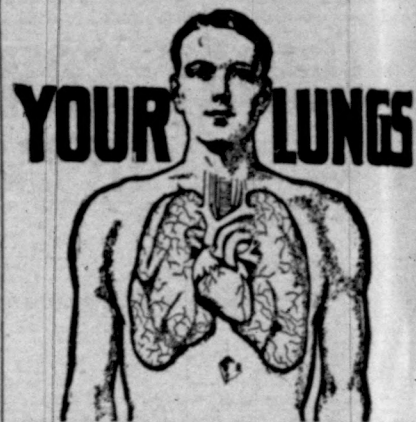
Rev. C. W. Stumph, of Charleston, delivered a good talk on the things necessary in a good school. He thinks the pastor should always be in the school, and teach a class. He should always be in the lead in planning and counseling with the superintendent and the teachers. The superintendent should always be on hand on time—ready to make any sacrifice to hold influence over the boys and girls. It is necessary to have good teachers, who will work and pray. Parents must be in sympathy with the pastor and teacher. These things insure a good school.

Rev. E. L. Wesson and W. M. Whittington were absent and Rev. N. W. P. Bacon, former pastor of the Grenada First church, was requested to preach. His subject was "The Supreme Need of the Churches of Today." He said it was not numbers, money, organization nor equipment. But it is power. All admire power—physical, mental and moral power. Our need is spiritual power. The apostles were weak till endowed with power from on high. This power made them efficient. Our preaching is inefficient for the lack of power. We can have this power. Because you have not this power is no argument that there is no such power to be had. This great power is not necessary to salvation—repentance and faith in Christ brings salvation. This power is essential to salvation. His reasoning and illustrations were strong and helpful. It was a great hour.

The discussion of "The Social Life" by T. J. Barksdale was worth much to everyone. He stressed the social life in the Sunday School and B. Y. P. U., showing the value of cultivating this feature of our work.

Dr. W. T. Lowrey gathered up the echoes of the convention. He said three of the greatest men Mississippi ever produced were L. Q. C. Lamar, J. Z. George and Geo. W. Leavell. Among the great women was Mrs. Cora Berry Leavell. A great home life produces great results. He said if he were a teacher he would enlist the co-operation of the home, and told of many other things he would do if he were a Sunday School teacher.

A resolution was adopted urging the executive committee of the Con-



## ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hacking and coughing?  
Do you have pains under your shoulder blades?  
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You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes. We Stand Ready to Prove to You absolutely, that the German Treatment, Lung Germine, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." It makes no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRUSTED REMEDY.

## All About Oregon

Am besieged with letters asking about Oregon, but am a busy pastor. Have been all over U. S. and have preached and lectured over Oregon for ten years. Know it from every man's point of view. It is the finest home country in the Union. I have nothing to sell, not connected with Real Estate or Railroads, and can furnish, unadulterated, all the information you want. Write enclosing \$1 and will write ten letters if necessary. E. H. Hicks, Albany, Oregon.

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vention Board to act at once in securing an assistant for Secretary J. E. Byrd in the Sunday School work.

J. E. Byrd was requested to look after the organization of county conventions in each county, and urge the importance of this special work.

The executive committee consists of J. B. Perry, president; Martin Ball, secretary; H. L. Watts; W. N. Scott; Zeno Wall; M. O. Patterson, and J. R. G. Hewlett.

The convention will hold its next session at Newton, Tuesday after the first Sunday in April, 1914. The name of the convention was changed from "North Mississippi" to "Mississippi Baptist Sunday School and B. Y. P. U. Convention."

The spirit of the convention was splendid, and while the attendance was not large, we felt that it was good to be there. The hospitality of the good people of Grenada was unlimited. The reception and entertainment of the convention was cordial and enthusiastic. Every messenger felt that he had the best home in the city. The spirit of the meeting was aggressive and plans were laid for enlarged work.

## THE MOVING PICTURE SHOW AS A HEALTH PROBLEM.

The popularity of the moving picture theatre, as a form of cheap entertainment for the masses has directed attention to several of its undesirable features. In Chicago it is said that 50,000 persons, a considerable portion of whom are children, attend these theatres daily.

Most of the theatre buildings are cheap store rooms, remodeled for the purpose, often, without adequate provision for ventilation. It is estimated that the air in one of these theatres will pass through the lungs of the audience in from six to eight minutes. They therefore constitute, as the Chicago Health Bulletin remarks, one of the health problems called into existence by modern customs and conditions. In cities all over the country, the problem is practically the same, involving the role of contact or close association in the spread of "colds" and the various infectious diseases. It is a matter of observation that the incidence of the various infective diseases of childhood immediately increases on the opening of the schools in the fall on account of the increased opportunity for contact between infected and non-infected children.

It may, therefore, be reasonably assumed that the close contact in the moving-picture theatre is also a factor in the distribution of infectious diseases. Since it is not easy to exclude those who have diseases or who come from homes where disease exists, well considered regulations as to ventilation and sanitation should be enforced for the protection of the public.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

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Those who use

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can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.

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Pellagra has been conquered at last! My remedy has brought health and happiness to sufferers who were in despair. Weak bodies and impaired minds have been restored to their normal condition. Many who were told by their physicians that nothing could help them, came to me—now they are well and strong. During the past year I have treated many patients. Not a single one failed to respond to my treatment.

**BAUGHN'S PELLAGRA REMEDY CURES PELLAGRA. I GUARANTEE TO CURE OR REFUND EVERY CENT OF YOUR MONEY.**

What the doctors have failed to do, this remarkable remedy is daily achieving—healing quickly and surely, hundreds of pellagra sufferers.

One woman, sick for 15 years, healed in four months! A boy, sick for years, well in eight months! Another woman sick for three years, recovered completely after four months treatment! Another sick for a year, well in four months!

Think of it—you who have this awful malady—here's health and happiness instead of sickness and despair—strength and vigor instead of weakness and pain. YOU can be healed! YOU can be well and strong again!

Many cases yield readily to my remedy in a week's time—a few weeks' treatment usually cures the most severe case. I guarantee it—your money back if it fails. Write me today for first month's treatment—\$10. Give me fully all your symptoms, how long you have been sick. This is no patent nostrum but must be made up for each case individually. Write me today. My references are the banks of Jasper, Ala., and the Mayor of the city.

**G. P. Baughn,**

Drawer J-700

Jasper, Alabama

## CURES HOG CHOLERA



Last spring cholera got among my hogs and one died before I really knew they were sick. Two others were very sick when I noticed them, and as I had bought two of your Black Bricks for the hogs, I decided to give it a trial. I dissolved half a Medicated Salt Brick in some swill, giving this to the two sick hogs and in a few hours I gave the other half to them. They seemed to improve so rapidly, I bought several of the Bricks and gave it to my hogs and have not lost another one with any kind of disease. One of the sick hogs lost all of his hair, so this is proof that they had cholera.

CHAS. G. GREEN,

Newberry, Fla., February 6, 1913.

**BLACKMAN STOCK REMEDY COMPANY**  
Chattanooga, Tennessee

## 1853 SIXTIETH YEAR 1913 HILLMAN COLLEGE For Young Ladies

CLINTON, MISSISSIPPI

Books open May first for engagements for next session. Choice of rooms assigned in the order of engagements. Every place in the boarding department now occupied. Write today for information. The good care of girls and the thorough work caused one patron to write us this session: "I am surprised at myself that I had little enough judgment to send to another college last year. We are delighted with Hillman, and my daughter will continue there."

Suffered 15 Years—  
Doctors Gave Her up.  
Cured in 4 Months  
by My Treatment.

STATE OF ALABAMA,

WALKER COUNTY.

I, Frank P. Baughn, a Notary Public, do hereby certify that the foregoing is a true and correct copy of the statement of Mrs. Emma Strall, who being duly sworn, depose and say that on or about 15 years ago last April (1898) she contracted the disease known as pellagra and was treated without result by a number of physicians, got worse continually and was obliged to Dr. J. P. Baughn, a practicing physician at Carbon Hill, Ala., that she could not be cured. On or about the first of May, 1912, she sent for Mr. G. P. Baughn to treat her (at that time was very low and weighed only 50 pounds) and after she said G. P. Baughn's treatment for about one month began to improve. She continued his treatment for five months when she was completely cured, is now well, and has no symptoms of pellagra. She now weighs 125 pounds.

(Signed) EMMA STRALL.  
Sworn to and subscribed before me this 1st day of March, 1913.

J. FRANK BAKER N. P.

I guarantee to cure  
Pellagra or refund  
every cent paid for  
my remedy.



## School of Expression

S. S. Curry, Ph. D., Litt. D., Pres.  
SUMMER TERM—Asheville, N. C.  
June 24 to July 25, under the direction of the Dean. Public Speaking (G. E. Muchmore, A. B., of the Boston Faculty), Platform Work, Bible Reading, Voice. Write for March "Expression." 301 Pierce Building, Copley Square, Boston, Mass.

## Mother's Day

### SECOND SUNDAY IN MAY

#### Mother's Day Program

(Official)

Prepared by Miss JARVIS, the founder of the day. Send 5 cents for sample.

#### Announcement Poster

Size 11 x 14 inches. With space for printing. 15 cents each; postpaid, 17 cents.

#### Mother's Day Invitation

##### Post-Card

With an exquisite reproduction of a child's picture. These may be used in inviting the members of the school to the Mother's Day exercises. No. A, without printed invitation; No. B, with printed invitation. Price of either No. A or No. B, 75 cents per hundred; or \$3.50 for five hundred, postpaid.

#### Mother Cards

Size 3 x 6 1/4 inches. Illustrated with suitable verses as well as picture. 25 cents per hundred.

#### The Mother Book of Poems

Containing appropriate recitations for the day. 25 cents.

#### Mother's Day Button

25 cents per dozen; \$1.50 per hundred.

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514 N. Grand Avenue  
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ANNUAL MEETING, NOBLES OF THE MYSTIC SHRINE

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Trains daily making connections at Shreveport for Dallas.

For further particulars apply to S. A. STONE, Tkt. Agent, Phone 303 Jackson, Miss.

It is a very serious charge that God's Word makes against those who fail in their duty to needy ones about them, the Christian Index says. Note the following from Job: "Is not thy wickedness great? and thine iniquities infinite? Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken."

#### IRRITATING SKIN TROUBLES

such as chafing, itching, excessive perspiration, sun burn, hives, ivy poison, insect bites, eczema, etc., can be quickly relieved without pain or inconvenience if you will use Tyree's Antiseptic Powder as directed. In cases of sore, tired, sweaty feet or body odors, it is invaluable. Never fails to relieve. Invaluable as a douche, enema or spray for cleansing and disinfecting purposes. Get a 25c box at any drug store (or by mail) and if not pleased return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to any one who writes mentioning this paper.

The Y. M. H. A. (Young Men's Hebrew Association) of Chicago, has declined to accept a gift of \$50,000 from Julius Rosenwald, of Chicago, for their new association building. It was refused, the Religious Herald says, on the ground that Mr. Rosenwald had accumulated his fortune by keeping down the wages of working girls. They refused to countenance the methods of the one who offered the gift.

#### THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

#### COMPENSATION.

"Peace!" cried my soul,  
"Give me peace."  
For my soul was weary and worn;  
And the rainbow's glory shone out,  
And its gleam o'er my life was thrown.

"Rest!" cried my heart,  
"Give me rest;  
I am aching and bruised and torn;"  
And sleep's sweet oblivion blest  
And its shadows enshrouded till morn.

—Marguerite Ware, in the Tennessee College Magazine.

#### THE OBJECT OF THE BAPTIST RECORD PIANO CLUB.

Briefly stated, the object of the Club is to knock the bottom out of piano prices without knocking the quality out of the pianos. Cheap pianos, as ordinarily marketed, are unfortunately cheap in quality as well as in price. The difficult problem which confronted the founders of the Club was "How can we supply 'quality' pianos to our Club members at 'cheap' prices?" The problem would have staggered the average piano dealer who sells pianos in the same old way that his father and grandfather sold them.

The Club has proven a tremendous success because its organizers had faith in the power of the principle of co-operation, intelligently and honorably conducted. They knew that fully one-third of the money paid for pianos represented waste, pure and simple. They therefore built their plans with a view to cutting out the waste in marketing pianos for they knew that the piano buyer was paying for the waste.

If your home needs a good piano or self-player piano, you can save a hundred dollars or more by clubbing your order with those of other members in a big wholesale transaction. Write for the Club's catalogue which contains full particulars, description of the instruments and letters of the strongest endorsement from members who joined last year. Address the managers, Ludden & Bates, The Baptist Record Piano Club Dept., Atlanta, Ga.

In my judgment it is one of the ablest, clearest presentations of the Baptist position with reference to the plan of salvation—apart from the Bible itself—in print. It abounds on every page in Scripture references; and every reference clinches some vital truth. Indeed, I regard it as one of the most satisfactory commentaries on what the Bible teaches concerning the plan of salvation, that I have ever seen. Some few of his positions in his discussion of the Spirit's begetting first and afterwards the new birth, were not quite clear to me until I had read the 9th chapter. While reading chapters five and six I thought he was going to argue some out of the kingdom whom I thought were in. But when I had finished the 9th chapter I decide that we had practically agreed. The incidents related throughout the book make the work fairly scintillate with light. They are bits of illustration which really and truly illustrate, and give to the book a charm which grips the reader to the end. He handles the "modernistic views" of such men as Prof. Ernest DeWitt Burton, professor of New Testament literature and interpretation of Chicago University and his two associates, Prof. Gerald Birney Smith, and Prof. John Merlin Powis Smith, in their

composite book "Atonement;" Prof. William James, Harvard University, in his "Varieties of Religious Experience;" and Harold Begbie, of "Twice Born Men" fame, with gloveless hands. The entire work is intensely Martinistic—and that is saying much in its favor.—R. S. Gavin, in Florida Witness.

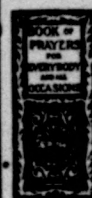
Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

#### CANTEEN'S ENEMY SEEKS POST.

Frank M. Wells, former chaplain in the United States army, who is known as "the man who knocked out the canteen," is a candidate for a position in the consular or diplomatic service. Mr. Wells is a Texan and has traveled in all parts of the world. He began his fight against the canteen while serving in the Philippines, and was commended by the late President McKinley. Mr. Wells would like to go as minister or consul general to the Argentine Republic, Cuba, Costa Rica, Guatemala, or Panama—any Spanish-speaking country, he says. He is still against the canteen.

"There is no more excuse for the canteen in the United States army today than there was when it was abandoned," declared Mr. Wells at the Shoreham. "If it were restored, old conditions would return, and the morale of the army would be lowered. I am a State wide prohibitionist, and I want to see laws in every State that will prevent the sale of liquor. It will make more for the good of the people than any legislation that could be placed on the statute books."—Washington Post, April 5, 1913.

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